MINUTES

—of the—

PROCEEDINGS

—of the—

Ninth General Assembly

OF THE COLORED DISCIPLES OF CHRIST
In Eastern North Carolina, Virginia, Pennsylvania,
New York and New Jersey

—Which Convened At—

St. Peter Church of Christ

KINSTON, N. C.

ELDER S. W. R. KEYES, Pastor

On May, 22-23-24-25 1945

GENERAL ASSEMBLY OFFICERS

Chief Elder E. F. Johnson, Dover, N. C.

Asst.. Chief Elder Jospeh James, R. F. D., Jamesville, N. C.

Sec.. Elder A. B. Aycock, R.F.D. No. 2, Faison, N. C.

Asst. Sec., Elder T. B. Hoyele, 702 Burrell Street,
Elizabeth City, N. C.

Treasurer, Eld. Caho Farrow, R.F.D. Swan Quarter, N. C.

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PROCEEDINGS

Kinston, N. C., May 22, 1945.

We the Disciples of Christ of Eastern North Carolina, Virginia, Pennsylvania, New York and New Jersey, met in the Ninth General Assembly with the St. Peter Church of Christ, Kinston, N. C., on the aforesaid date. Elder S. W. R. Keyes, pastor.

When the hour arrived Elder E. F. Johnson asked Elder Keyes to conduct the Devotional service assisted by Elder P. R. Mewbern. Hymn No. 159, Scripture Lesson St. Matt. 5-1-16. Prayer by Elder James Staten. Hymn No. 23 was sung with Fellowship.

Then Chief Elder E. F. Johnson used the Welcome Period, then Elder G. B. Bordin came to the pulpit accompanied by Elder James Staten who read Romans 10 and sang (Jesus keep me near the Cross). Prayer by Elder A. J. Williamson. Hymn No. 48 was sung and Elder Staten presented Elder G. B. Bordin who preached the Guide sermon from St. Matt. 29-19-20. Subject—(The Command of the Man with the Plan). The subject and text was very appropriate for the occasion to which the Preacher did Justice. Elder James Staten used the inviting remarks and a good meeting prevailed. Chief Elder Johnson called Elders P. R. Mewborn and Claud Winstead to raise a collection which amounted to the amount of $11.00, after which the Committee on Divine Worship as follows, Bro. Luther Flynn, Bro. D. T. Taylor, Sister Fleta Noron and Bro. Lee Whitley and Sister Gill. Then we were dismissed until 2:30.

FIRST DAY—EVENING SESSION

The opening song (Oh Bulah Land) Scripture lesson, Gal. 6. Prayer by Elder E. J. Coley. Second song (Jesus keep me near the Cross).

After which the house pronounced in order for business. Then the following Commitees was appointed.

Committee On Resolutions

Elder E. Z. Coley, Elder W. C. Gillam, Elder H. D. Davis, Elder A. Parker, Elder W. M. Grantham, Elder R. A. Jackson, Elder W. G. Best, Elder n. L. Normon, Elder G. R. Lovett, Bro. George Smith, Elder L. O. O'Neal, Elder W. H. Peele, Bro. W. C. Odum, Elder J. H. Harper and Elder C. E. Williams, which received their charge.

Committee on General Business

Elders W. S. Keyes, J. R. Best, W. J. Atkinson, R. W. Butts, P. R. Mewbern, O. S. Lucas, C. W. Winstead and J. F. McLaurin. A proposal prevailed that we continue business 30 minutes. Finance solicitors Sister Eller Moore and Elder W. H. Harris.

Committee on Divine Worship reported tonight, Elder W. S. Keyes and Elder E. Z. Coley, Tomorrow Elder L. O. O'Neal and Elder Allen Brooks.

Finance Committee

Elder W. P. Powell and Elder J. S. Johnson.

Marshalls

Elders David Griffin and K. K. Wiley.

Then after some brief remarks we were dismissed until tomorrow 9:30 a.m.

First Day—Night Service.

Service was began by the Choir No. 122. Scripture lesson by Elder W. H. Harris, St. Luke 4:1-12, Elder W. G. Vincent approached the throne of Grace. After which Elder W. H. Harris presented Miss Lillian Cox, (Mistress of Ceremonies)) who came forward and conducted the Welcome Program as follows: In behalf of the Public Schools of the City, Prof. Stewart, followed by Mrs. Vina D. Battle in behalf of the Host Church. Rev. E. T. McIvy welcomed us in behalf of the Churches of the City, then by request Elder B. C. Bryant was called who spoke in high terms of our program. Then we were favored with a solo by Mrs. Bessie Dunn. The Welcome period wass very very fine and enjoyed by all after which Chief Elder E. F. Johnson presented Prof. C. W. Wallas of New York who used words of response.

The service was turned to the speakers of the hour who chose his text from Psalms 62:2.7. The speaker preached with power and ease and a good meeting prevailed. Elder W. H. Harris used the inviting remarks. The Finance Solicitors raised a collection of $36.50. Then we were dismissed until tomoroow 9.30.

Second Day—Morning Session.

The devotional period conducted by Elder A. M. Cogdell; hymn (Amazing Grace) Scripture Lesson St. John 14:1-14. Prayer by Elder O. S. Hood, second song ('I'll tell it wherever I go') the service was then turned over to the Chief who pronounced the house in order for business. A proposal prevailed that the previous day's work be read which was received. When the hour arrived for preaching were dismissed.

Second Day—Preaching Service

The preaching service was opened by congregational singing; Elder W. C. Simmons read scripture lesson from St. Matt. 6. Prayer by Bro. D. T. Taylor. After which the congregation sang (Leaning on Jesus). Then Elder W. C. Simmons presented Elder G. W. Wallas of Brooklyn, N. Y., who led a spiritual (Drop your Net and Follow Me), and chose for his text St. John 8:32. The speaker did justice to the occasion. Elder W. C. Simmons used the inviting remarks and a good meeting prevailed. The Finance Solicitors took up a collection of $20.05. Then we were dismissed until 2:30.

Second Day—Evening Session.

Session called on by Elder A. L. Hart, hymn No. 178, prayer by Elder L. D. Higgs, hymn No. 114, then the house was pronounced ready for business.

Then we were graced with the presence of Elder E. M. Hill (The General Moderator of the United American Freewill Baptist Conference who used just a few words to express his appreciation for of the chance to be us, and the inspiration gained).

Also Elder W. H. Walker (the Organizer and Chief of The Southern Assembly of the Dicsiples of Christ, The Dunn and Wilmington District No. 1, also spoke in high terms of the work.

After which the Committee on Preaching reported tonight, Elder W. M. Hopson and Elder E. M. Collins and tomorrow at 11 o'clock, Elder W. C. Gillam and Elder W. G. Vincent.

Second Day—Night Service

Service was begun by the congregational singing then the choir sang No. 196. Elder E. M. Collins read Heb. 6-1-20. Prayer by Elder Allen Brooks then No. 102 sang by the choir, then Elder Collins presented Elder W. W. Hopson from Virginia, who came forward and chose for his text 2 Tim. 3-16, the speaker handled the occasion in a Masterly manner and a soul stirring meeting prevailed. The inviting remarks by Elder Collins, then the Finance Solicitors raised a collection to the amount of $30.00, then we were assigned to our homes and dismissed until tomorrow 9:30 a. m.

Third Day—Morning Session

Devotional conducted by Elders C. S. Edwards and A. S. Cooper singing (I love Jesus). Scripture lesson St. John 13:1-14. Prayer by Elder C. S. Edwards. Next hymn (I hear the Voice of Jesus), after which the house was pronounced ready for business. After hearing the proceedings of the previous day's work we received the representation from the Churches(see roll). Then Elder W. J. Miller from the U. A. F. Baptist Conference who gave some very encouraging remarks. Words of response by Elder A. B. Aycock then we were dismissed for preaching.

Third Day—Preaching Service.

Preaching service was opened by spiritual singing by the congregation, then Elder J. W. Williamson lined hymn (Am I a soldier of the Cross), Elder W. G. Vincent read scripture lesson from St. Matt. 20:1-22. Prayer by Elder J. W. Williamson, then Elder W. G. Vincent sang a spiritual and presented Elder O. S. Lucas from New Jersey who came forward and preached the Missionary sermon from St. Matt. 28:19-20, the speaker used the occasion in a powerful manner to the satisfaction of all who heard him. Elder W. G. Vincent extended an invitation to those out of Christ. Collection $24.-00, then we were dismissed.

Third Day—Evening Session.

The devotional period conducted by Elder B. W. Williams, hymn No. 5 was sung and the house was pronounced in order for business.

After which Elder W. H. Walker (Chief of the Southern Assembly of the Disciples of Christ of the Dunn and Wilmington District No. 1) Spoke on the subject (The Importance of Leadership) which was to the delight of all present.

Committee on General Business Reported as Follows:

The Southern Assembly of the Disciples of Christ of the Dunn and Wilmington District Number One United with the General Assembly which was received. Then Elder Hodges of the U. A. F. B. church also welcomed us after which a collection was taken for Sister Dorah Whitfield who is sick, to the amount of $13.30. Then the House went into discussions.

The Committee on Preaching reported tonight, Elder Noah Boston (Scribe of the Washington and Norfolk Assembly preach and Elder A. Parker, Alternate. Tomorrow Elder J. F. McLaurin preach and Elder E. H. Clark, Alternate. (Received).

Committee on General Business Father reported that the Union meeting money be returned to the Union meeting treasure. Father recommended that the Executive board be abolished (referred to the Annual Assembly.

Recommend that Elder James Staten's Church represent in its proper assembly, and also the Church at Torber, N. C., representing its proper assembly. Committee: Elder R. W. Butts, Elder W. S. Keyes, Elder J. R. Best, J. F. McLaurin, O. S. Lucas, P. R. Mewbern, Elder W. J. Atkinson, Scribe.

Third Day—Night Service

The Praise service was conducted by the Missionary Sisters for space of one hour after which the choir sang No. 23. Scripture Lesson St. Matt. 5:-1-22. Prayer by Elder E. M. Collins. Next selection No. 40. After which the Chief asked the assistant Secretary Elder T. B. Hoyele to introduce Miss Charlotte Johnson of Dover, N. C., to deliver an Educational Address which will appear elsewhere in this volume. Elder Hoyele responded. Then the choir sang a spiritual and Elder E. H. Clark presented Elder Noah Boston (Secretary of the Washington and Norfolk Assembly (who preached an able Educational sermon, text 2 Tim. 2:15. The man of God seemed to be at his bestand a good meeting prevailed.

Elder E. H. Clark used the closing remarks. Collection $37.41.

Then Chief Elder E. F. Johnson introduced Elder O. S. Lucas (A Divine Healer) who is paying for a church in Newark, N. J., and a donation of $24.10 was raised, and we were dismissed for the night.

Fourth Day—Morning Session.

The Devotional Period conducted by Elder C. E. Williams, song (Pass me not). Scripture Lesson (Heb. 19-1:7). Prayer by Bro. Major Dixon, second selection a spiritual. Then the house was pronounced in order for business after which the previous sessions and services was read and received. Then we were entertained by Elder R. A. Jackson from New York with an address subject (The Social Problems of our race, with other races). This address appears elsewhere in this Minute.

Then the committee on Resolutions made their report (see Resolutions). It was proposed and agreed that the Assembly settle its endebtedness (see disbursement). It was proposed and agreed that we have a National Convention. (Carried). It was proposed and agreed that Elder R. A. Jackson be National President. It was proposed and agreed that Elder W. H. Harris, National Vice President.

Rev. Sister Sarah W. Davis, National Scribe.

Elder W. G. Vincent, National Treasurer.

It was proposed and agreed that we have a National Women's Home Mission Convention and that Rev. Sister Dora Gaston be National President and Rev. Sister E. H. Clark National Treasurer (Casried).

Fourth Day—Evening Session

The session was opened by the congregation singing, then the house was pronounced in order for business.

Then the Committee on Organization was appointed as follows:

Elder L. O. Neal, Elder W. H. Harris, Elder J. F. McLaurin, Elder J. R. Green, Elder E. H. Clark, Elder H. D. Davis, Elder W. G. Vincent.

The Committee retired and returned with the following report.

We recommend for General Elder E. F. Johnson.

We recommend Assistant Chief Elder Joseph James.

We recommend for Secretary Chief Elder A. B. Aycock.

We recommend for Assistant Secretary, Elder T. B. Hoyele.

We recommend for Treasurer, Elder Chao Farrow.

It was proposed and agreed that the report be received and the committee discharged.

Then the new Church in Elizabeth City was discussed (which was received). It was proposed and agreed that the General Assembly adjourn to meet with the Church of Christ, 90 Union street, Newark, N. J., on Tuesday after the Third Sunday in May, 1949. Dismission by the chair.

Fourth day—Night Preaching service (Lost).

RESOLUTIONS

(1) Resolved that each appointment shall have a different treasure, and shall deposit the funds collected in the treasure for which it is collected and

no draft on these funds be paid out with an order signed by the Chief and Secretary of the Assembly.

(2) Be it resolved that the Presiding Officers of the Annual Assembly shall be elected for the period of two years at the close of the assembly by the house.

(3) Be it resolved that the Assemblies open on Wednesday, and close on Sunday, the same week at their scheduled time, except the Northeastern, which shall open and close at will as to time.

(4) Be it resolved that the Secretary and Chief of the Annual Assemblies and the Secretary and Chief of the General Assembly respectively prepare the Programs for their Assemblies.

(5) Be it resolved that the Secretary of the General Assembly shall receive $35.00 per session and $17.50 at any other time.

(6) Be it resolved that the General Chief shall be an Annual Chief, and be it farther resolved that General Chief shall receive $50.00 at the General session.

(7) Be it resolved that, the various auxiliaries of the Assembly Districts shall enroll all Elders as members by virtue of their Ordination.

(8) Be it resolved that there two Bible School Conventions in the Goldsboro and Raleigh Assembly No. 1 and No. 2 which shall meet annually at such time as they may determine.

(9) Be it resolved that any Church shall have the right to elect its Pastor from either of the districts of the various Assemblies, provided, however, that the Church represent in its respective Assembly and the pastor shall see to it that this provision be carried out, or he shall be disqualified as pastor of said church by his Assembly.

(10) Be it resolved that the President of the Northeastern Assembly can serve on the Council board.

(11) Be it resolved that the church shall notify its Pastor, or the Pastor notify the church (90) ninety days if either expect to change.

(12) Be it resolved that each Pastor encourage the Bible School to represent in the Bible School Convention, and to give his support to the Convention, that it may represent in the Annual Assembly.

(13) No Brother with the Disciples shall be set apart to preach, unless he has a Grammar School education, a working knowledge of the Bible and a good Christian character.

(14) Be it resolved that all ministers who accept the pastorate of a church or churches shall serve for the period chosen if possible, and no min-

ister shall promise to pastor two churches whose days for service and hours are the same.

(15) No one coming from the denominations shall set apart to preach for the Disciples, until he understands the doctrine as taught by the New Testament, and no young Brother that has been brought up with the Disciples shall be set apart to preach until pastor and congregation are well satisfied that he is qualified, but he shall be given power to exercise his gift, and all local preachers shall co-operate with his pastor.

(16) All congregations shall give letters of recommendation when requested, and all members who leave their church for (12) months shall ask for a certificate of absence before leaving, and all members who are away from home shall correspond with the Church every (3) three months.

(17) All Elders are requested to represent with $500 and Delegates with $300.

(18) All members of the church found intemperance shall be tried by the Church, and if found guilty shall be expelled until they reform.

(19) Any Minister found interfering with any congregation which he is not pastor nor member shall be silenced.

(20) When a Pastor has resigned, or a new pastor is called the church shall send a letter to the Assembly respecting his honor as he has done.

(21) I, (W. A. James) propose that any minister belonging with the Disciples who knowingly does not perform his duty and conform to the agreement of the General Assembly, or use his influence in his congregation for the same, shall not be elcted to any appointment of the General Assembly.

(22) Any member of any congregation who does not perform his or her duty in the local congregation, shall not be allowed any voice in the local congregation, shall not be elected to the Assembly nor Union meeting, nor any important meeting.

(23) That each member pay $1.00 to the Annual Assembly.

(24) There shall be a Children's Day each year in the Goldsboro and Raleigh Assembly and for Church Extension in the Washington and Norfolk Assembly.

(25) There shall be no money paid out of the Assembly Treasure without an order signed by the Chief and Secretary of the Assembly.

(26) All Elders shall attend the Union meeting in their respective district, and those pastoring in the district in which he pastors.

(27) That all Deacons and Officers shall co-operate with their pastor and failing to do so, they shall be removed from office.

(28) All ministers who receive candidates for Baptism, the church and pastor, shall Baptize them as soon as possible.

(29) No church shall have the right to elect but one Elder to serve preacher tat he may desire to serve on any Sunday during the year. them during the year; but the pastor shall have the right to choose any

(30) No preacher coming from the Denominations shall hold any charge as pastor until he has been in the Assembly twelve months.

(31) No council shall remove a preacher from his Church to which he has beei elected or sent except for a cause known against his moral and Christia ncharacter.

(32) No Deacon or trustee shall have the power to close the door of the church against his pastor, or stop him from preaching, but he shall notify the seven Councilmen.

(33) No member shall have the right to invite any Elder to come and preach to the congregation to which he or she belongs, except by permission from the pastor, or deacons, and said invited preacher shall not accept said invitation unless pastor is aware of it.

(34) All pastors in charge of churches shall have controls of all monies raised in preaching service except expenses of church service on said day.

(35) No church shall ordain a man for deacon who have not been in the church twelve months.

(36) Resolve that these Resolutions go into effect upon their adoption by the General Assembly and all preachers who do not comply with any one or more of them shall be silenced until he does comply.

(37) Resolved that all Women preachers with the Disciples shall have a pastor, and be subject to their pastor in regards to their Mission or Church.

(38) Be it resolved that the trustee board shall not have the power to give a Mortgage, or Note, or borrow money without the consent of the Assembly, or Chief and Councilmen, and no money shall be paid out of the Treasure of either the Assembly, the Sunday School or the Superannuated, unless and order signed by th Chief and Secretary of the Assembly.

(39) Resolved that should a complaint arise against a Minister, the Chief and Council Board shall be notified; and the dfendant shall also be notified as to time and place for hearing; such notices shall be given by the Chief ann Council Board.

(40) Resolved that the Chief and Councilmen shall be empowered to settle all matters that may arise during the year and in case their decision seems severe, the person or persons shall have the right to appeal to the General Assembly for a vote on their person.

(41) That no member or members shall organize anything in the Church or Churches without the consent of the Pastor and Deacon Board.

(32) Be it resolved that there is no prohibition against a Preacher in one Assembly pastoring in any Assembly, provided, however, that the Churches represent in their respective Assembly, and Pastors shall be held responsible for such funds and their delivery.

(43) Be it resolved that all Deacons shall attend Sunday School, Prayer meeting, and all religious services and that on time, else they be dropped from office and new appointment be made by Pastor and Church.

(44) Resolved that we accept the Constitution of The Women's Home Mission Society and recommend the following salaries, President $15.00, Vice President $10.00, Secretary $15.00, Assistant Secretary $10.00, Banking Committee dropped, and after disbursements the balance be put in the Assembly.

(47) Be it resolved that there shall be no Drumbs, no Trimbles or Guitars allowed as a form of worship in any of our Churches of Christ in any the Assemblies.

(47) Be it resolved that the Chief shall call the Councilmen together, and shall preside when sitting in a joint council.

(47) Resolved that the Chief and Assistant Chief shall not serve on the Council Board.

(50) Resolve that all Auxiliaries be subject to the Assembly.

(51) Resolve that all Treasures who misplace money intrusted in their care shall be removed from office until the money is replaced.

(52) Resolved that the Chief shall receive $50.00 and the Asst. Chief $25.00, Secretary receive $40.00 and Assistant Secretary $20.00 annually for their services.

(53) Resolved that all Churches use for their Communion (Unfermented grape juice) and unleavened Bread, and shall observe the 13th. Chapter of St. John upon failure shall be reported to the Councils.

54) Be it resolved that 10 per cent of all the money raised by the annual Assemblies after expenses shall go to the treasurer of the General Assembly for expenses of the General Assembly.

(55) Be it resolved that the Superannuate money shall be put in the treasure for the Superannuated Ministers, and be it father resolved that it shall not be used for any other purpose.

(56) Be it resolved that these Resolutions go into effect upon their adoption.

(57) Be it resolved that the Goldsboro and Raleigh Assembly have two Sunday School Conventions; the Washington and Norfolk have Three; the Northeastern have one and the Southern have one.

(58) Be it resolved that the Councilmen of the Washington and Norfolk Assembly be their Banking Committee.

(59) Be it resolved that the nomination committee be appointed by the Chief and to nominate the Chief, the Assistant Chief, the Secretary, and Assistant Secretary of their annual Assembly.

(60) Be it resolved that the Disciple Herald become the official Organ of the Assemblies and that each Church contribute to it $1.50 annually and each minister subscribe for the same.

(61) Be it resolved that the presiding officers of the District Union meetings known as Presidents.

(62) Be it resolved that the General Union of the Goldsboro and Raleigh Assembly after all expenses are paid the Treasure shall retain $400.00 and the remainder go to the Institute at Goldsboro, N. C.

(63) Be it resolved that the General Chief of the Goldsboro and Raleigh Assembly receive $30.00 per year.

(64) Be it resolved that there be a National Sunday School Convention to hold its sessions annually, and its officers be elected by the General Assembly now in session.

(65) Be it further resolved that the National Sunday School Convention be entirely subjected to the General Assembly.

(66) Be it resolved that there be a National Woman's Home Mission Convention and its presiding officers be elected by the General Assembly and it be entirely in subjection to the General Assembly, and it be entirely in subjection to the General Assembly.

(67) Be it resolved that the Minutes of the Sunday School Convention No. 1 and No. 2 and the Women's Home Mission Convention of the Goldsboro and Raleigh Assembly be printed in the Assembly Minutes.

(68) Be it resolved that the General Assembly Treasure received $25.00 for service.

(69) Be it resolved that any Pastor of Churches, Minister, or Layman who violate any one of these Resolutions shall be expelled and stand expelled until investigation is settled by proper officials.

(70) Be it resolved that these Resolutions be strictly enforced by the General Chief, the Chiefs of the Assemblies, the General Chiefs of the Union meetings and the Presidents of the different Union Meetings; failing to do so he shall be removed from office.

Elders E. Z. Coley, W. C. Gilliams, L. O'Neal, A. Parker, W. M. Grantham, W. H. Peele, C. E. Williams, J. H. Harper, W. G. Best, R. A. Jackson, R. A.

Jackson, G. R. Lovick, H. D. Davis, W. C. Oden, D. L. Norman, Brother George Smith, Committee on Resolutions.

List of Churches That Donated To The General Assembly.

Bare Grass $2.00; Engle-hard $2.00; St. Percy Lake Landing $1.50; Rose mount $2.00; Bethel Macky's $2.00; Morning Star, Pantego $2.00; Bay side Bath $2.00; Smehec-creek $2.00; Hunters Bridge $2.00; Bethlehem Norfolk $5.00; Gum-neck $3.00; Greenleaf $5.00; Pleasant Grove, Va. $2.00; Running Branch $2.00; St. John Dover $6.25; St. Mary, Brooklyn, N. Y. $2.00; Phillippi, Newark $2.00; St. Peters, Smithfield, $5.00; St. James, Fountain $2.00; St. Jude, Warsaw $2.00; Gardard-hill $4.00; Scranton $4.00; Weeping Mary $3.00; St. Peters $2.00; Free-grace $3.00; Fairfield $2.00; Broad-creek $5.00; Washington $5.00; St. Galilee $2.00; Macedonia $2.00; St. Luke $3.00; Holy-hill $5.00; Mt. Olive, Va. $1.00; Saint Paul $3.00; St. Paul, Ayden $2.00; Shiloah, N. Y. $2.00; St. Paul, Phila. $2.00; Phillippi, Greenville $5.00; Mt. Zion, Calypso $2.00; St. Peter, Kinston $3.00; Hill Chapel $2.00; St. Mary Cresswell $2.00; Zion, Grove $3.00; Jamesville, N. C. $3.00; Massedony Bath $2.00; Piney Grove, Swan Quarter $3.00, Washington Height $1.00; Uniontown $2.00; Plymouth $5.00; Moseely Chapel $4.00; Pleasant Grove, Fayetteville $5.00; St. Mary, Dillon. S. C. Vine Swamp $7.00; St. John, Brooklyn, $2.00; St. Mary, Brooklyn, N. Y. $2.00; St. Luke, Goldsboro, $5.00; Morning Star, Ry Mt. $5.00; Kings Chapel $5.00.

THE TRIANGLE OF PROGRESS

Religion, Education and Success

What is progress and what part does it play in great scheme of human event and the ultimate fate of humanity? Where would we be as individual men and women, if it were not for the law of progress. It is an established law of nature, as well as of science, that there is no such thing as standing still, we must go forward or we must go backward. Humanity must progress or it will deteriorate.

Now what constitutes progress? It is not a blind force which moves by leaps and bounds. It is not a spasmodic impulse without reason. But rather it is steady, gradual, constant coordination of the great forces that make for progress—religion, education and success, felt and lived in the lives of individual men and women—as well as in the lives of nations and races collectively—mark you therefore this great triangle of progress-religion, education and success.

The base line of the great triangle, we would designate and education—not that education, in one sense, is greater than religion, but becalse it is the very foundation on which religion and success must rest. Without education, there can be no genuine, vital, intelligent faith in a great all wise, all-powerful God, and without education there can be no real genuine, enduring success.

We have but to remember the dark history of the middle ages to appreciate the fact that religion must be based on a foundation of education—without education, religion becomes mere superstitution.

Again without education there can be no real permanent success among individuals or nations. Occasionally a few uneducated men, by some accident of fortune or of birth, or some peculiar circumstances or event, attain some degree of success, but it is invariably short-lived and of small consequence, aside from the individual himself.

Education then is the great fundamental necessity in this great triangle ofprogress, whether we apply this principle to individuals or to nation and in this great free country of ours, we are bounding every effort towards educating our people. Free schools and colleges are being established thru the land, so that even now, practically every boy or girl have an equal chance for an education. There can be no reasonable excuse for any one not having a good common school education—and indeed a high school education is now practically assured every boy and girl; and God grant the day will soon come when even a college education will be in easy reach of even the poorest children of our land—then, will the door of success be opened wide to every boy and girl, who may wish to enter therein.

It has been said that civilization rises no higher than its highest conception of Deity. Centuries ago, in the midst of the polytheism of the age, it was the higher conception of Deity, the monotheism of the age, which made possible the advent of Jesus. Down through the years, it has been our highest conception of Deity which has produced our greatest religious leaders. I care not what your creed or sect may be; I care not what religion you prefer. I believe there is no one in this audience who believes there is no God, however, different his conception of this God may be. Who can go into a vast open space, on a calm summer night, and view the mighty works of the firmanent and say, "There is no God." Who can watch the ceaseless flowing of streams to mighty rivers, the unerring movement of the stars in their course, and say "There is no God." Who can look upon the return of the seasons, the beautiful flowers spring up, coming to maturity and finally returning to the ground again from whence they came, and say, deep down in his heart, "There is no God."

All nature—yes all human achievement looks up to this Power without which there is no progress. Each individual, you and me, must recognize this light from on high, if we, individually as well as collectively, would be happy, contented and successful.

Today, we, as a civilized nation, and as individuals stand at the apex of progress—built solidly upon the achievements of the past—looking forward hopefully on the problems of the future. New names have gone down in history of men who played their part in the progress of the world. Much

remains to be done. It is our privilege then to make and obey fundamental laws for the progress of our country—it is our duty to marshall all possible facts of education to improve our opportunities for success, and above all, it is our privilege to invoke inspiration from on high to point out and lead the way. May we meet every issue squarely, solve every problem correctly, use every opportunity justly, may we, as individuals, press forward and take our places in the cycles of universal progress.

W. H. VENABLE SAYS:

The most complete and extensive a man's education, the more able is he to accomplish whatever he undertakes. Each power and part of man is educable. The educated hands are strong, steady, active, graceful, and sensitive. The educated eye is alert, telescopic, microscopic, discriminating, capable of many tasks, accomplished in many arts. The educated memory is comprehensive, unconfused, accurate, retentive quick. The educated reason is ready, logical tranquil, profound masterly. The educated affections are tender, constant beautiful, robust. The educated will is decisive, prompt, unwavering; immovable in its rest, irrestible in its God-like motion. An educated man is a grand congeries of organs and forces, material and spiritual working together in health and harmony mutually dependent, mutually helpful many in one—subordinate only to him who is supreme. To educate a man is to give his hands, brains and heart their maximum life, power and facility. Know thyself is the theoretical end of education. Use thyself is the practical end.

The Orient says, Know and be—the Occident says, Know, be and do.

But success based on education alone would indeed be cold and lifeless, and unsatisfactory. A far greater force is still needed to keep the wheels of progress turning aright. Man-o-made laws, man made theories do not suffice under the stress of moral decisions. A great store of intellectual knowledge is barren indeed without inspiration from on high to guide and strengthen it. Religion, then, is a crowning essence to this progress, an indispensable light. "Without vision the pepole perish" is still true.

One of the greatest needs of this world today is a spiritual foundation for a better world.

Listen in on almost any conversation about the world's rebuilding after the war and its political arrangements that are being discussed. Many forget that such International political arrangement are super-structures, they must be built on something in the minds and hearts of the people, on ethical, intellectual, spiritual foundations adequate to sustain them.

What for example made the constitution of the U. S. A. a success? The average American would now answer as a British Prime Minister once said that "the constitution is the most wonderful work struck off at a given time by the brain and purpose of man. Yes, but that was said nearly a century afterwards. The contemporary fact was that the constitution was a compromise fought over with all the bitter differences of opinion that will be involved in any post-war settlement of ours and in the end, it seems that the men who framed it so satisfactory that of the 55 of then, 16 refused to sign it and none of the other 39 was content.

What made the constitution a success was first that it was a great document, But second, that under neath it in the citizens of the colonies, there was enough ethical and spiritual basis and ground work; enough intelligence conscience and religion to sustain it.

SOCIAL PROBLEMS OF OUR RACE WITH OTHER RACES

We are convinced that the present struggle of the nations is not just another was in the history of man-kind. It is the upheaval of he old order and the birth of a new.

The relationship of men will never again be the same nor should they be the same, for they have not been founded on the eternal truths of God.

The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today.

Of one blood God made all nations to dwell upon the face of this globe.

When we think of the many millions of our race throughout the world and how they are in large measure control by other races. Belgian with eight millions rule over the million black folks without giving them a voice to complain; nine million Duch men are sole spokesmen for sixty-seven million of the South Sea; British Empire with fifty million white folks make destiny for four hundred and fifty million black; The union of South Africa, two million white, hold eight millions of natives in subordination. To this we may the fact that before the present war seventy-three million Japanese ruled eighty million Manchukuo, France, thirty-eight million white ruled seventy-eight million in Africa and Asia; and the United States, nineteen million in Alaska and Philippines.

This we may say is one of our social problems under heading of equal rights.

The whole earth is given by God and to all men for this common dwelling place and the resources of the earth should be used as his gift to the whole

human family. In any great issue that concerns us we turn to science, when we need new fuels, substitutes for rubber, lighter metals or new plastics, we ask scientists to tell us what is possible and what is impossible.

We need scientists on the race social problem. Scientist have studied the race social problem, Historians have studied the history of all races, Sociologists have studied the way in which people band together, Biologist have studied the way man's physical traits are passed down from one generation to the next. This brings us to another social problem with other races, namely, prejudice. This is plainly demonstrated when people, other races say, no matter who he is, I don't have to compare myself with him, I am superior anyway, I was born that way.

Chiefly among the race social problem here a home with other races is discrimination and unequal treatment in educational opportunities, in employment, wages and condition of work, in access to professional and business opportunities, in housing, in transportation, in the administration of justice and even the right to vote.

There is a solution to all these problems—men of all races must be taught the fatherhood of God and brotherhood of man.

—By R. A. JACKSON.